



ENMITY TOWARDS THE DISBELIEVERS AND TO ABANDON SUPPORTING THEM

Allah (سبحانه وتعالى) said,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾

(O you who believe! Take not My enemies and your enemies as protecting friends, showing affection towards them, while they have disbelieved in what has come to you of the truth, and have driven out the Messenger and yourselves because you believe in Allah, your Lord! If you have come forth to strive in My cause and to seek My good pleasure. You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the straight path)
(Surah Al Mumtahanah 60:1)

REASON BEHIND REVEALING SURAT AL-MUMTAHANAH

The story of Hatib bin Abi Balta`ah (رضي الله عنه) is the reason behind revealing the beginning of this honorable Surah. Hatib was among the Early Emigrants and participated in the battle of Badr. Hatib had children and wealth in Makkah, but he was not from the tribe of Quraysh. Rather, he was an ally of `Uthman (رضي الله عنه). When the Messenger of Allah (صلى الله عليه و سلم) decided to conquer Makkah, after its people broke the peace treaty between them, he ordered the Muslims to mobilize their forces to attack Makkah, and then (صلى الله عليه و سلم) said:

«اللَّهُمَّ عَمِّ عَلَيْهِمْ خَبَرَنَا»

(O Allah! Keep our news concealed from them.)

Hatib wrote a letter and sent it to the people of Makkah, with a woman from the tribe of Quraysh, informing them of the Messenger's intent to attack them. He wanted them to be indebted to him (so that they would grant safety to his family in Makkah). Allah (سبحانه وتعالى) conveyed this matter to His Messenger because He accepted the Prophet's invocation (to Him to conceal the news of the attack). The Prophet sent someone after the woman and retrieved the letter.

This story is collected in the Two Sahihs. Imam Ahmad recorded that Hasan bin Muhammad bin `Ali said that `Abdullah bin Abu Rafi` -- or Ubaydullah bin Abu Rafi` -- said that he heard,

Ali (رضي الله عنه) says,

"Allah's Messenger sent me, Zubayr and Al-Miqdad saying,

«انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ فَإِنَّ بِهَا ظَعِينَةً مَعَهَا كِتَابٌ فَخُذُوهُ مِنْهَا»

(Proceed until you reach Rawdat Khakh, where there is a lady carrying a letter. Take that letter from her.)

So, we proceeded on our way, with our horses galloping, until we reached the Rawdah. There we found the lady and said to her, 'Take out the letter.' She said, 'I am not carrying a letter.' We said, 'Take out the letter, or else we will take off your clothes.' So, she took it out of her braid, and we brought the letter to Allah's Messenger. The letter was addressed from Hatib bin Abu Balta'ah to some pagans of Makkah, telling them about what Allah's Messenger intended to do.

Allah's Messenger said,

«يَا حَاطِبُ، مَا هَذَا»

(O Hatib! What is this)

Hatib replied, 'O Allah's Messenger! Do not make a hasty decision about me. I was a person not belonging to Quraysh, but I was an ally to them. All the Emigrants who were with you have relatives (in Makkah) who can protect their families. So, I wanted to do them a favor, so they might protect my relatives, as I have no blood relation with them. I did not do this out of disbelief or to renegade from my religion, nor did I do it to choose disbelief after Islam.

Allah's Messenger said to his Companions,

«إِنَّهُ صَدَقَكُمْ»

(Regarding him, he has told you the truth.)

Umar said, 'O Allah's Messenger! Allow me to chop off the head of this hypocrite!'

The Prophet said,

إِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ اِطَّلَعَ إِلَى
«أَهْلِ بَدْرِ فَقَالَ: اَعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ

(He attended Badr. What can I tell you, Allah looked at those who attended Badr and said, "O the people of Badr, do what you like, for I have forgiven you.")

Then Allah revealed the Surah,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾

(O you who believe! Take not my enemies and your enemies as protecting friends...) "

Al-Bukhari (رحيم الله) said in another part of his Sahih, `Amr (one of the narrators of the Hadith) said, "This Ayah,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾

(O you who believe! Take not my enemies and your enemies as protecting friends'...)

was revealed about Hatib.

Allah's statement,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ
إِلَيْهِمُ بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ

(O you who believe! Take not My enemies and your enemies as protecting friends showing affection towards them, while they have disbelieved in what has come to you of the truth,)

refers to the idolators and the disbelievers who are combatants against Allah, His Messenger, and the believers. It is they whom Allah has decided should be our enemies and should be fought. Allah has forbidden the believers to take them as friends, supporters, or companions.

Allah the Exalted said in another Ayah,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَرَىٰ أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ
بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ

(O you who believe! Take not the Jews and the Christians as protecting friends, they are but protecting friends of each other. And if any among you takes them (as such), then surely, he is one of them.)

(Surah Al Maeda 5:51)

This Ayah contains a stern warning and a sure threat. Allah the Exalted said,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ الَّذِينَ
أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكُفَّارَ أَوْلِيَآءَ وَاتَّقُوا اللَّهَ إِن كُنْتُمْ مُّؤْمِنِينَ

(O you who believe! Take not as protecting friends those who take your religion as a mockery and fun from among those who received the Scripture before you, nor from among the disbelievers; and have Taqwa of Allah if you indeed are true believers.)

(Surah Al Maeda 5:57)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَآءَ مِن دُونِ الْمُؤْمِنِينَ
أَتُرِيدُونَ أَن تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُّبِينًا

(O you who believe! Take not for protecting friend's disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves)

(Surah An Nisa 4:144) and,

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ
فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ

(Let not the believers take the disbelievers as protecting friends instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself His punishment)

(Surah Ale Imran 3:28)

This is why Allah's Messenger accepted Hatib's excuse when he said that he only wanted to have a favor on the Quraysh, because of the property and family members he left behind in Makkah.

Allah's statement,

﴿يُخْرِجُونَ الرَّسُولَ وَإِيَّكُمْ﴾

(And have driven out the Messenger and yourselves from your homeland)

follows His encouragement to fight against them and to avoid being their supporters. This is because they expelled the Messenger and his Companions on account of their hatred for Tawhid and worshipping Allah alone in sincerity.

This is why Allah the Exalted said,

﴿أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ﴾

(Because you believe in Allah, your Lord!)

meaning, 'your only fault is that you believed in Allah, Lord of all that exists.'

Allah the Exalted said in another Ayat,

﴿وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ﴾

(And they had no fault except that they believed in Allah, Almighty, Al-Hamid!)(Surah Al Buruj 85:8) and,

﴿الَّذِينَ أُخْرِجُوا مِنْ دِيَرِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ﴾

(Those who have been expelled from their homes unjustly only because they said:
"Our Lord is Allah.")
(Surah Al Hajj 22:40)

Allah said,

﴿إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي﴾

(If you have come forth to strive in My cause and to seek My good pleasure.)

Allah says, 'if you are as described here, then do not take the disbelievers as supporters. If you migrated in Jihad for My cause and for seeking My pleasure, then do not take My enemies and your enemies as protecting friends, after they expelled you from your homes and property in rage against you and rejection of your religion.'

Allah's statement,

﴿تُسِرُّونَ إِلَيْهِمْ بِالْمُودَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ﴾

(You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal.)

Allah asks, 'do you do this while I know the secrets of the hearts, the intentions, and all apparent things,'

﴿وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾

﴿أَعْدَاءٌ وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ﴾

(And whosoever of you does that, then indeed he has gone astray from the straight path. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil,)

meaning, 'if they gain the upper hand over you, they would use every type of harm in their disposal to hurt you in words and action,'

﴿وَوَدُّوا لَوْ تَكْفُرُونَ﴾

(And they desire that you should disbelieve.)

meaning, 'they are eager that you do not earn any good. Therefore, their enmity to you is outward and inward, so how can you become supporters of this type of people' This also encourages the enmity.

(Taken from Tafseer Ibn Katheer Surah Mumtahanah ayah 1 – 2)